# PROCEEDINGS

OF THE

# NEW JERSEY HISTORICAL SOCIETY.

Vol. I. 1845. No. 2.

PRINCETON, *September* 4th, 1845.

THE SOCIETY met at 3 P. M. pursuant to adjournment, the PRESIDENT in the Chair. Vice Presidents VROOM, JOHNSON and PARKER being also present.

An Address was delivered by the Rev. SAMUEL MILLER, D.D.: after which the Society proceeded to the transaction of business.

The Corresponding Secretary stated that the letters he had received since the last meeting from individuals and kindred associations continued to afford gratifying proof of the interest taken in the success of the Society. He laid before the meeting communications from the Historical Societies of Rhode Island, Georgia and Pennsylvania; from the Hon. W. A. DUER, Mr. S. ALOFSEN and others, and presented a list of donations received since May. The works placed at the disposal of the Society by the Legislature he had learned, informally, were ready whenever the proper demand was made.

Among these donations were some of considerable interest. Mr. ALOFSEN presented a copy (in Dutch) of the original Journal of Capt. John Schuyler, during an expedition to Canada in August, 1690, accompanied by a translation.

Mr. JAMES G. KING presented a large volume containing copies of more than three hundred letters and papers of Lord Sterling, of dates between 1754 and 1783—transcribed at his expense for the Society;

and on motion of Mr. W. A. WHITEHEAD the following preamble and resolution were adopted:

The Society having received from James G. King, Esq. copies of many interesting letters and papers formerly in the possession of Major General William Alexander, Earl of Sterling, transcribed under the direction of the Hon. William Alexander Duer, LL. D.

*Resolved,* That the receipt of this valuable donation be specially acknowledged, with thanks to Mr. King for his generous aid in obtaining the copies for the Society and to Mr. Duer for the facilities afforded by him for the transcription of the papers.

Reports from Committees being in order, Dr. MURRAY, Chairman of the Committee to whom was referred the communication of the New York Historical Society on the subject of a new national appellation, made a report as follows:

REPORT ON A NATIONAL NAME.

*The Committee to whom was referred the Report of a Committee of the* NEW YORK HISTORICAL SOCIETY *on a National Name, beg leave to present the following Report:*

The report, and the proposition with which it concludes, having been rejected by a very large majority of the New York Society, it would be sufficient were your Committee only to state the fact. But the importance of the movement, in itself considered, seems to demand a few remarks.

1. Your Committee cannot see any urgent reason for any change in the name of our common country. Whilst "the United States of America" is not as distinctive as it might be, yet we have to learn that any one of our citizens in foreign travel has ever found any difficulty in defining his country. When he states in France, Italy, Germany, England, or Prussia that he is an American, it is at once understood that his home is the United States. If a traveller is from Mexico, he is a Mexican—if from Canada, a Canadian—if from Peru, a Peruvian—if from Brazil, a Brazilian—and hitherto if from Texas a Texian. Because the great power of this continent, the world concedes to us the right, which we should not yield, of calling ourselves Americans. We take the continental name—others the name of the states, republics, or kingdoms to which they belong.

2. As to the need of an adjective for the purposes of poetry, we have a name sufficiently adapted to the object of the Muses. What in a poetic point of view is the superiority of Allegania to America? Sound them together and in what is England, France, Germany,

Denmark, Holland, Belgium more poetic than America? The poet that cannot manage to use America in his rhymes should hang his harp on the willows. He is not worth being accommodated with Allegania.

3. Where upon earth is the country which has received its name from its mountains? There are mountains on the earth quite as high as ours: Are there any countries called Andea from the Andes—Pyrenea from the Pyrenees—Alpea from the Alps—Carpathia from the Carpathian? And why should our mountains be made to bring forth what none others ever have?

4. Our name has become associated with all that is dear and revered in our history. It was as "the United States of America" that we achieved our independence—it was under this name we took our place among the nations of the earth—it is under this name we are known in all the courts of the world—in all the annals of diplomacy—and among all civilized and barbarous nations. There is such a thing as connecting with even quite an unpoetic name, so much that is truly poetic, heroic and historic, as to make it a sin next to sacrilege to erase it from the annals of the world. We should count him no very worthy or learned member of our Historical Society who would be for dropping the name of a venerated ancestry, because it was not sufficiently euphonic.

5. Has a country been ever known to change the name under which it achieved for itself renown, for the purpose of obtaining a more distinctive and significant one—one that would make a better adjective? Poland is now no more on the world's map—the allied powers blotted it from existence that its name might no longer wake up ancient and noble associations. Are there none such connected with our name? If our name is to be blotted out let us wait for some tyrant to do it for the purpose of putting to sleep the glorious associations which it kindles in every bosom.

6. The object of Historical Societies is not to change the names of States or Empires, but to aid in the writing, and in the preservation of all that pertains to, their true history.

With these remarks your committee recommend that the document referred to them be laid on the table, and preserved in the archives of the Society.

N. Murray,
Charles King,
J. P. Bradley,
} *Committee.*

September 4, 1845.

The report was accepted, and on motion of R. S. Field, Esq., it was

*Resolved*, That the report be printed in the official account of the proceedings of this meeting, and that a copy be transmitted to the New York Historical Society.

Hon. Wm. A. Duer, Chairman of the Committee on Publications, made a verbal report, explanatory of the delay which had attended the publication of the History of East Jersey and the Address which had been referred to the Committee.

On motion of Bishop Doane,

*Resolved*, That the thanks of the Society be offered to the Rev. Dr. Miller for the wise and excellent discourse delivered by him this day: and that he be respectfully requested to furnish a copy of it for publication, under the direction of the Society.

On motion of Mr. W. A. Whitehead,

*Resolved*, That all *statistical matter* which may be received by the Society, be referred to a Standing Committee of five members, to be by them collated and arranged, and reported on to the Society from time to time: and that the said Committee be authorised in the name and on behalf of the Society to apply to any public functionaries, or public bodies, for any additional information desired, on subjects respecting which they may deem it advisable to institute enquiries.

The President appointed as said Committee Messrs. W. A. Whitehead of Newark, William P. Robeson of Belvidere, William Paterson of Perth Amboy, Stacy G. Potts of Trenton, and Maurice Beasley, M. D., of Cape May.

Dr. Murray offered the following amendment to the Constitution, which in accordance with the 9th article, was laid on the table to be acted on at the next meeting, and ordered to be entered in the minutes—

An amendment of the Constitution to be inserted between articles I. and II.—"The Library and Deposites of the Society shall be located at Newark."

On motion of Dr. J. S. Condit,

*Resolved*, That a Committee be appointed to obtain for the archives of the Society, a register of all the names and dates inscribed upon the monuments or headstones in the old cemeteries, at Newark, of those whose deaths occurred prior to the year 1800; giving entire such inscriptions as they may deem it advisable to preserve:—and that members residing in other of the old towns in the State be

requested to delegate one or more of their members to perform similar services for the Society in their respective precincts.

The President named as said committee Messrs. J. S. Condit, M.D., Archer Gifford, A. C. M. Pennington, and David A. Hays.

On motion of the Rev. Dr. MURRAY,

*Resolved*, That the Standing Committee on Publications consist of seven instead of five members, and that three be a quorum for the transaction of business.

Two additional nominations having been made, the Committee is now composed as follows: Messrs. W. A. Duer, E. F. Cooly, N. Murray, C. King, J. S. Condit, W. A. Whitehead and Wm. B. Kinney.

The Corresponding Secretary stated that since the last meeting of the Society, an opportunity had been politely afforded him of an examination, to some extent, of the valuable collection of papers in the possession of the Rutherfurd family, to which reference was made by several gentlemen at that meeting, and his examination had confirmed in every particular the statements then made as to their highly interesting character. He made some remarks in relation to them and presented a list of some of the most important original documents in the collection, comprising many of the early grants and deeds under which all property in the State is now held, and other papers connected with the earliest period of our history. Among them he found the original letter from Samuel Groome—printed in Scot's Model of the Government of East Jersey, and also in Smith's History of the Province. It was an interesting fact, that this letter written 162 years ago (August 1683) had performed its journey to Scotland and enlightened the proprietaries there respecting the "braveries of the land" as Groome expressed himself—been widely circulated, and exercised an important influence in inducing emigration to East Jersey;—had then been brought back to the province, and, after slumbering for some hundred years among a mass of other papers, most of the time unrecognized and unnoticed, should now be within reach of the antiquary in a good state of preservation.

As illustrative of one class of the papers, the Secretary read copies of three letters from Rev. Samuel Davies, D.D., to Mr. Livingston of New York—written in 1759–60, soon after his entering upon his duties as President of Nassau Hall; and laid on the table representations of three seals used in the Province of East Jersey previous to the surrender of the government to the crown—the only impression of one of them, known to exist, being appended to one of the docu-

ments in this collection. The Secretary congratulated the members, and all who took an interest in our history, that, amid all "the changes and chances" which had transpired in the Province and State of New Jersey, these papers had been in the possession of those who duly valued them and had taken every needful precaution to ensure their preservation.

The Society having been informed that the Rev. Dr. DAVIDSON, of New Brunswick, was present, and had in his possession a letter book of Gov. Lewis Morris, first Governor of New Jersey after its separation from New York, and also an original memoir of his life, which he had prepared, Dr. D. was requested to read the paper before the Society at the next meeting.

Pending a motion to adjourn, CHIEF JUSTICE HORNBLOWER rose and returned his thanks to the members for the honor conferred in selecting him to be the first President of the Society. He regretted that he had been prevented from attending the previous meeting, and trusted that the earnest desire he felt for the success of the Society, would be responded to by the members generally, and a liberal support be afforded him in the execution of his duties as presiding officer.

The Society then adjourned, to meet at New Brunswick on the first Thursday of November, at 12 M.

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## SELECTIONS FROM THE CORRESPONDENCE AND PAPERS

*Laid before the Society, September* 4, 1845.

FROM MR. S. ALOFSEN.

JERSEY CITY, *September* 2, 1845.

SIR,

I have the honor to inclose herewith a copy and translation of the Dutch Journal of Captain John Schuyler on his expedition to Canada and Fort La Prairie, (from 13th to 30th August 1690,) which I beg leave to offer to the Historical Society of New Jersey for its acceptation.

On finding this document it did not at first strike me as being of more than ordinary antiquarian interest, but on reading the history of that eventful period I became convinced of its greater value, and am of opinion, from the very remarkable coincidence of dates, numbers and facts, that this expedition is the identical one mentioned by

Lt. Governor Leisler, in his letter of 30th September, 1690, to the government of Connecticut, (on file at Hartford) as the successful and only detachment sent forward by General Winthrop. [See Dunlap's Hist. of N. Y. vol. I. p. 194.] "He says (Leisler) the success of this detachment (of 30 whites and 150 Iroquois, in destroying the enemy's cattle, taking or killing 28 of the French, burning dwelling-houses and barns,) proved that with only 150 more men, they could have taken Montreal."

That Governor Leisler does not mention the name of the commander, is not surprising if we take into consideration the relative political opinions and position of himself and Peter Schuyler, Mayor of Albany, but it appears to me that by allowing a young and much beloved brother to recruit a war party and voluntarily to embark on a very perilous expedition, and at a time when all others returned and abandoned the unpromising pursuit, the motives of the latter will be placed in a light far different from what they at that time were represented in by the friends of Governor Leisler. They certainly shew a pure disinterested patriotism; for the success of the Winthrop expedition to Canada would have been a great service to the country, but at the same time it would have increased the power and popularity of the man to whom he was opposed in politics, and whose acquirements were not of that high order necessary to qualify him for the responsible duties and station he in a great measure ambitiously had assumed. I am the more persuaded of the truth of my supposition from the importance General Philip Schuyler (grandson of Peter) seems to have attached to this document of his grand-uncle John—it having been endorsed by his own hands, and preserved by him with his own private papers, among which it was found by me in 1840.

Captain John Schuyler was born at Albany, April 5, 1668, and was the youngest son of Philip Pieterse Schuyler of Amsterdam, and Margaret Van Sleechtenhorst of Newkerck, and grandson of Pieter Schuyler, who about the year 1632 removed with his family from Amsterdam and established himself in the present State of New Jersey.

To enable the Society to have the copy properly authenticated you will please find herewith the original MS. (now the property of Robert Schuyler, Esq. of New York) and I would be obliged for its return whenever it shall have answered that purpose.

I have the honor to be, Sir, very respectfully, your ob't. serv't,

S. ALOFSEN.

To W. A. Whitehead, Esq., Cor. Sec. N. J. Hist. Soc., Newark.

JOURNAL OF CAPTAIN JOHN SCHUYLER, *on his expedition to Canada and fort La Prairie, during the latter part of August*, 1690.— *Translated by* S. ALOFSEN, *from the original Dutch Manuscript, at present* (1845) *in the possession of Robert Schuyler, Esq. of New York.*

Journal of Captain John Schuyler, who voluntarily embarked at Wood Creek, (Houtkill)[a] on the 13th August, 1690, with 29 christians (whites) and 120 savages, (Indians) whom he recruited at Wood Creek as volunteers under his command to go to Canada to fight the enemy. Nearly about the swamps (het verdronken land) I met Captain Sander Glen[b] on his way back to Albany, because the greatest number returned. The aforesaid Sanders had in his Company twenty-eight whites (christians) and five savages (Indians) and came from Tsinondrosie where Captain Sanders had been waiting eight days for the whole corps. From these Captain John Schuyler enlisted thirteen christians and five savages to continue with Captain Schuyler the voyage to Canada and there to fight their mutual enemy. When the rest of the Company had left us, and we had advanced nearly two hours on our voyage, we found two canoes which had been sent out to spy and which had shot an elk. After we had done eating and had supplied our canoes we proceeded on our way as far as Canaghsionie. The 15th day of August we came one german mile above *Crown Point* (*the Cruynpunt*).[c] The 16th ditto we advanced as far as Kanondoro, and resolved at that place to travel by night, and that night went onward to near the spot where *Ambrosio* (*?*) *Corlaer*[d] is drowned, and there one of our savages fell in convulsions, charmed and conjured by the devil, and said that a great battle had taken place at Quebeck (Cubeek) and that much heavy cannon must have been fired there, and that one hundred canoes with savages had come down *the river* (*the Mohawk*) from *Cadaraqui*, (*Coederogqua.*)[e] And about one hour after sunrise we went to Oghraro, where I placed the first guard and nominated Barent Wemp as officer of the guard. The 17th ditto in the evening we proceeded to Ogharonde. A Tsenondoga savage of our Company died there, of sickness, when the Oneida (Onnide) savages gave a wampum belt (bandt sewandt) for the atonement of the dead. That day Capt. Schuyler with his subaltern officers and the Chief of the savages resolved where they should make their attack upon the enemy, and they found good by the majority, to fall upon fort La Prairie (Lapplarie;) whereupon the Mohawk or Maqua savages (Makwase) gave a wampum belt to the Scaticock (Schaghkoekse) savages as a token to

stand by each other faithfully, and what they do call onroghquasa In a Goera. The Oneida (Onniderse) savages did the same to the Maqua savages by some handful of wampum, (sewandt) and in this manner this resolution was decidedly agreed upon and confirmed with shaking of hands (kinsekaje ?) as well by the christians as by the savages, and, moreover, approved by the savages as to who should be their chiefs or headmen, Carristasio and Tehoesequatho, and Juriaen the ferocious. The 18th ditto set out in the evening, and about midnight we saw a light fall down from out the sky to the South, by which we all were perplexed what token this might be. The 19th ditto on account of the hard wind we laid still, because we could not proceed, and we were laying about 3 miles above the sand-bank of Chambly, (Siamble.) The 20th ditto we sent out spies along the west side of the river Chambly,[f] (Siamble) and found there a shield of a vanguard from Canada and 14 palisades to which they had bound their prisoners whom they had fetched from New England. The 21st ditto we proceeded to about one mile below the above mentioned sand bank of Chambly, when we again sent out spies, who discovered some places where French and savage spies had been keeping double night watch, and that the same had embarked for Chambly, (Siamble.) Then, after having first placed our canoes and provisions in safety, we the 22nd ditto pursued our voyage by land and travelled that day to close under La Prairie—the road being very difficult on account of the softness of the clay, through which we had to pass, so that two of our christians returned to our canoes. Coming through the clay we heard much firing of musketry, by which we were astonished what it might be. The 23rd ditto in the morning I sent spies towards the fort to see how it was ; coming home said all the folks were leaving the fort of La Prairie to cut corn. Then we resolved in what manner we should hinder them from obtaining the fort again, and agreed to do so by stopping their way to the fort, but by the eagerness of the young savages such was prevented, because christians as well as savages fell on with a war cry, which displeased the officer and that they fell on without orders having been given, but they made 19 prisoners and 6 scalps, under which were 4 womenfolk. The first prisoner was examined, asking him, what the firing of yesterday at La Prairie signified ? said, the Governor yesterday went away with 800 men and the people discharged their muskets at their departure because their scouts had not heard from us. Then we fell upon their cattle, we pierced and shot to death nearly 150 head of oxen and cows, and then we set fire to

all their houses and barns which we found in the fields, their hay, and every thing else which would take fire. Then we christians resolved to fall upon the fort, but could not move the savages to give their consent to help us to attack the fort; the fort fired alarms when Montreal (Monrejall) and Chambly (Siamble) answered, so that we resolved to depart with the prisoners to Albany. A savage of ours was stabbed to death, whom we burned in a barn, and we went that day 7 German miles on our way back. Then the savages killed 2 French prisoners because they could not travel on account of their wounds. A little while after this we sat down to eat and thanked the Governor of Canada[g] for his salute of heavy cannon during our meal—they fired from the morning till 2 o'clock in the afternoon from all three of the forts. That day we travelled to the river Chambly where our canoes were laying. The 24th ditto we went as far as fort Lamotte; the 25th ditto we reached the Sandpoint, where we shot two elks. The 26th ditto we came to the little stone fort, and from there sent a canoe with men to Albany to bring the news of what had happened to us. The 27th ditto we proceeded to Canaghsione and there shot nine elks. The 28th ditto we reached Wood Creek. The 29th ditto we travelled to the little mill dam (het valletje) above Saraghtoge. The 30th of August we arrived at Albany, under the command of Captain John Schuyler.

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Note.—In May 1698, John Schuyler, then a Colonel and Member of the King's Council for New York, was at the head of the deputation sent by the Earl of Bellamont, Governor of New York, to the Count de Frontignac, at Montreal, with the communication of the peace of Ryswyck. S. A.

a See Dunlap's History of N. Y. vol. I, p. 266.

b Sander in Dutch is the abbreviation of Alexander. See Dunlap's History of N. Y. vol. I. p. 177.

c "Crown Point" corrupted from the Dutch Kruinpunt.—It should be "The Summit Point."

d Dunlap's Hist. N. Y. vol. I. pp. 123, 124.

e Dunlap's Hist. N. Y. vol. I. pp. 136, 381, 332, 394: vol. II. appendix W. p. lxvii. Cadaraqui or fort Frontignac, is now called Kingston.

f The river Richelieu, Sorrel or Chamblé, or Chambly.

g The Count de Frontignac.

## List of Papers in the Rutherfurd Collection

*Connected with the early History of the State.*

Original Lease for a year, *James Duke of York* to *Lords Berkeley and Carteret* for the whole of New Jersey, June 23, 1664.

*Original Release of the same, June 24, 1664.

Original Lease for a year, *James Duke of York to Sir George Carteret* for the *northern half* of New Jersey, July 28, 1674.

*Original Release of the same, July 29, 1674.

*Original Instructions from *Sir George Carteret* for the government of his province, July 31, 1674.

*Original Quintipartite Deed between *Sir George Carteret, Wm. Penn, Nicholas Lucas, Gawen Lawrie and Edward Byllinge,* —dividing the province into East and West Jersey, differently from the grant to Sir George of July 28–29, 1674—dated July 1, 1676.

*Another Original of the same instrument.*

Original Release, *Elizabeth Carteret, Executrix, and the Trustees of Sir George to the Twelve Proprietors,* for all of East Jersey, Feb. 1, 1681–2.

Original Deed, *Elizabeth Carteret* to the *Twelve Proprietors,* for all arrearages of rents and profits due Sir George's estate, February 2, 1681–2.

Original Release, *James Duke of York to Sir George Carteret,* [the grandson and heir] for all East Jersey, bearing date Sept. 10, 1680, but does not appear to have been signed before 16th October, 1680.

*Original Duplicate of the same instrument.*

Exemplified Copy from the Canterbury archives of *Sir George Carteret's Will*; Will made 25th Dec., 1678—proved Feb. 19, 1679.

Original Agreement by the *Twelve Proprietors* that there should be no benefit of Survivorship, &c., dated June 1, 1682.

*Original Release, *James Duke of York to Byllinge, Penn, Lawrie, Lucas, John Eldridge and Edmond Warner* for West Jersey, dated August 6, 1680. The seal (imperfect) attached to this instrument in a tin box.

Original Commission *from Andros to Andrew Hamilton, John Campbell, Robert Van Quellen, John Bishop, John Inians, and Samuel Haile* to be "Justices to keep the peace in the County of Middlesex," dated New York, Aug. 25, 1688. The great provincial Royal seal attached.

ORIGINAL COMMISSION *from Wm. Dockwra in behalf of the Proprietors to John Barclay*, (and, in case of disability on his part to John Reid) as Surveyor General, April 6, 1692, with seal of Province attached in tin box; Barclay's oath of office on the back, dated Nov. 1, 1692.

ORIGINAL DEED for one half of his twelfth [or 1–24th] of East Jersey, from *Wm. Penn to Robert Barclay*, Sept. 22, 1682.

ORIGINAL RELEASE from *Penn, Lucas, Lawrie and Byllynge* to to Thomas Rudyard, for 1–9th of 9–10th of West Jersey, in lieu of £350 due Rudyard from Byllynge, May 2, 1677.

REVOCATION OF ALL LAWRIE'S POWERS by order of the Proprietaries, 1687.

ORIGINAL RELEASE from *Penn, Lucas, Lawrie and Byllynge* to Thomas Rudyard and John Ridge for 1–9th of 9–10th of West Jersey, March 2, 1677.

AN ACCOUNT OF DISBURSEMENTS by the Proprietaries to 1698.

A LIST OF PROPRIETARIES, 1686.

A do. do. 1687.

AN ORDER OF PROPRIETARIES April 29, 1686, authorizing William Dockwra to sign for them.

AN ORDER OF PROPRIETARIES about Amboy, &c., 1683.

*AN do. do. confirmatory of other previous ones, dated May 11, 1685.

ORIGINAL COMMISSION from *Lords Berkeley and Carteret to Robert Van Quellen* to be Surveyor General, with the first seal of the Province attached, [imperfect] dated Feb. 10, 1664–5.

ORDER OF THE PROPRIETARIES relative to laying out of lands, and censuring Lawrie and Rudyard, dated July 3, 1685.

ORDER OF THE PROPRIETARIES directing an examination into the affairs of the Province, dated October 21, 1685.

ORIGINAL LETTER from Samuel Groome to the Proprietaries, dated August 11, 1683.

A PACKAGE OF ORIGINAL DEEDS from, and to, the Original Proprietors, and early patents prior to 1700.

EXEMPLIFIED COPY of the Act for running and ascertaining the line between New Jersey and New York, passed by New Jersey Assembly, Feb. 18, 1747.

Those papers marked * are printed in Leaming and Spicer's New Jersey Grants and Concessions.

*Three Letters from* SAMUEL DAVIES, D. D. *President of Princeton College, to Mr. P. V. B. Livingston, of New York, the originals of which are in the Rutherfurd Collection.*

SIR,

About three weeks ago I arrived here, and soon entered upon my new office. A Tremour still seizes me at the Tho't of my situation; and sometimes I can hardly believe it is a reality, but only a frightful portentous Dream. Indeed since I have presided I have had the Pleasure to find myself at the Head of a peaceable manageable Society; but I know myself and human nature too well, to flatter myself with the Expectation of its uninterrupted Continuance.

I beg you would send me by the first stage 4 doz. Bottles of Claret, if cheaper than Madeira; 40 lbs. Candles; 2 neat Candlesticks and Snuffers; 1 [large] China Bowl;* 10 Gallons Molasses; 1 English Cheese; 2 doz. Bottles English Beer or Porter; 2 White Stone Dishes; with an account of the Prices.

I hope to have the Pleasure of seeing you at the Commencement; tho' that will be the terrible Day of my Mortification. As I would be glad of a compleat settlement of every thing upon my first Entrance upon my Office, I am very desirous of a full Meeting of the Trustees; especially as the Governor, I expect, will have something to communicate to them, of great Importance to the Institution.

With affectionate Compliments to the Gent. in New York, with whom I have the Honor of some Acquaintance, I am Sir,

Your obliged humble Serv't,

Nassau Hall, Aug. 18, 1759. SAMUEL DAVIES.

Mr. LIVINGSTON.

* As originally written—"1 China Bowl *of a middling size,*" the word "large" being subsequently supplied.

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SIR,

Please to send me by the first Conveyance 1 Cask good Muscovado Sugar of about 200 lbs. wt.

Affairs at College go on Smooth and easy; and we seem at least to have so much Goodness as to love one another.

This is merely a Letter of Business; and I can add no more but that, with Sincere Friendship and Gratitude to you and your Family,

I am Sir, Your very humble Serv't,

Nassau Hall, Dec. 6, 1759. SAMUEL DAVIES.

Mr. LIVINGSTON.

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Sir,

I thank you for your early Care in sending me a Barrel of Sugar. It is not yet arrived here; but I have desired the Stage Waggoner to enquire for it in Brunswick and am in Hopes he will find it; if not, I shall be obliged to Apply to you for more explicit Intelligence about it.

There are 5 Bachelors now prosecuting their studies in College; but none of them are intended for the Profession of Physic. And as for the Undergraduates they are not prepared to enter 'Prentices to any. Therefore please, Sir, to present my Compliments to your Friend the Doctor, and inform him, that the most promising Time to apply to College for young Gent.n for his Purpose is at the Commencement and he may frequently have an opportunity of being supplied.

You do me great Honour, Sir, in presuming such favourable Things of my Administration in my present Station. If my future Management Should be so happy as to deserve the Continuance of your Charity, I shall esteem it the greatest Blessing I can enjoy in Life. But should I disappoint my Friends and bring my own Fears upon me, I should hardly be able to survive it, but would pine away and die, like an useless or noxious Plant, blasted from Heaven. All my Encouragement proceeds from my anxious Industry night and Day, except what I derive from above.

With great Esteem and Gratitude, I am Dear Sir,

Your most humble Serv't,

Nassau Hall, Jan'y. 18, 1760. SAMUEL DAVIES.

Mr. Livingston.

# DONATIONS

ANNOUNCED SEPT. 4th, 1845.

A Course of Lectures on the Constitutional Jurisprudence of the United States, by William Alexander Duer, LL.D.

*From the Author.*

Collections of the Georgia Historical Society, 2 vols. 8vo.

A Lecture before the Georgia Hist. Soc. on Education, by Samuel K. Talmage, Feb. 29th, and March 4th, 1844.

The Romance of Life, a historical lecture before the Georgia Hist. Soc., by Robert M. Charlton, Jan. 1845.

A Discourse on the qualifications and duties of a historian, before the Georgia Hist. Soc., Feb. 13, 1843, by Mitchell King.

A Discourse before the Georgia Hist. Soc., Feb. 12, 1845, by A. Church, D.D.

"A High Civilization the Moral duty of Georgians," a discourse before the Georgia Hist. Soc., Feb. 12, 1844, by Rt. Rev. Stephen Elliott, Jr. *From the Society.*

MS. copy of a letter (in French) from Gen. Abercrombie to Col. Schuyler, October 1, 1758.

MS. copy of a list of prisoners delivered Col. Schuyler, (in French.)

MS. copy of the parole of honor of Capt. Woodward, of the New Jersey Regiment, Oct. 24, 1758.

MS. copy of two letters from Gov. Clinton of New York to the Duke of Newcastle, May 23d and 30th, 1747, relating to the payment of the N. J. troops by Col. Schuyler.

[From copies in the Secretary of State's Office, Albany.]

*From Charles King, Esq.*

Collections of the Rhode Island Historical Society, 5 vols. 8vo.

Documentary History of the Destruction of the Gaspee, by Hon. Wm. R. Staples.

Address before the Rhode Island Hist. Soc., by William Gammell, Professor, &c. *From the Society.*

A Map of Texas compiled for U. S. State Department.

Proceedings of Senate in Executive Session, relating to Texas, April and May, 1844.

Report to the Bureau of Top'l Eng'rs on the Hydrographical Basin of the Upper Mississippi, by J. N. Nicollet.

*From Hon. Jacob W. Miller.*

Memoirs of Pennsylvania Historical Society, Vol. II. part 2, Vol. IV. part 1, Vol. III. parts 1 and 2—4 vols. 8vo.

Constitution and Circular of the Pennsylvania Historical Society.

Discourse on the Surviving Remnant of the Indian race, delivered Oct. 24, 1836, by Job R. Tyson.

Discourse on Colonial History, delivered before the Pennsylvania Hist. Soc., Feb. 21, 1842, by Job R. Tyson. *From the Society.*

Bulletin of the Pennsylvania Hist. Soc. for March, 1845, containing a reprint of Denton's "Brief Description of New York."

*From Thomas Gordon, Esq.*

Bill in Chancery of New Jersey, John Earl of Stair *vs.* Benjamin Bond and others. (The Elizabethtown Bill in Chancery.) 1 vol.
*From the Misses Rutherfurd.*

MS. copy of the Journal of Capt. John Schuyler during an expedition to Canada, in August, 1690. (In Dutch, with a translation.)
*From S. Alofsen, Esq.*

MS. copies of Letters and Papers of Major General Alexander, (Lord Sterling) selected from the originals in the library of the New York Hist. Soc. (304 papers) bound, 1 vol. folio.
*From James G. King, Esq.*

Notes Historical and Biographical concerning Elizabethtown, by Nicholas Murray, D.D., 1 vol. 12mo. *From the Author.*

Reminiscences of Old Gloucester, or Incidents in the History of the Counties of Gloucester, Atlantic and Camden, New Jersey, by Isaac Mickle—2 copies. *From the Author.*

MS. of "Life of Rev. Wm. Tennent, Jr., by Dr. Thomas Henderson, of Freehold," (published by Dr. Boudinot.)
*From Rev. Eli F. Cooley.*

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*Presented in person by Col. Robert G. Johnson.*

The Grants and Concessions of Lords Berkeley and Carteret to the inhabitants of New Jersey, February 1664–5. The original copy on parchment—a roll nearly nine feet long.

## MEMBERS ELECTED

SEPTEMBER 4TH, 1845.

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James S. Green, *Princeton.*
Littleton Kirkpatrick, *New Brunswick.*
Rev. Alexander C. Millspaugh, *Freehold.*
George P. McCulloch, *Morristown.*
Abraham G. Nafie, *Freehold.*
James Neilson, *New Brunswick.*
Orrin Pharo, *Freehold.*
John Potter, *Princeton.*
Benjamin F. Randolph, *Freehold.*
Com. R. F. Stockton, U. S. N., *Princeton.*
John R. Thompson, *Princeton.*

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# AN ADDRESS

DELIVERED BEFORE THE

## NEW JERSEY HISTORICAL SOCIETY,

IN PRINCETON,

SEPTEMBER 4, 1845,

BY SAMUEL MILLER, D.D.

# AN ADDRESS.

Mr. President, and Gentlemen of the N. J. Historical Society:

We are associated and assembled for a noble purpose; a purpose not unworthy of our regard, whether as Christians, as Patriots, or as friends of liberal knowledge. History is the record of God's providence in the Church and in the world. Of course, God is in history. And if, as alleged by an English poet, as illustrious for the wisdom and piety of his sentiments as for the vigor of his imagination, it be true, that "an undevout astronomer is mad;"—it may, with equal truth, be said, that an undevout student of history is demented. He forgets its nature, its end, and its great and precious lessons; and is just as much to be pitied as he who can gaze on the beauties and glories of creation, without ever recognizing either the wisdom or the benevolence of their almighty Maker.

Of faithful history it is not easy to over rate the importance. It was quaintly said by one of the kings of *Aragon*—"Dead men are our best instructors." This is only saying, in other words, that a large proportion of the best practical lessons of life are drawn from history. With living men, and present measures, there is, ordinarily, connected so much passion and prejudice, that we are not so apt as we ought to be to receive instruction from them. But when men are dead, and the ardent feelings commonly connected with their lives, and actions, and parties have passed away, we are then prepared to learn from them the important lessons which their actions, and the consequences of those actions often so impressively inculcate. Indeed there are many characters as well events which, I suppose, are never truly and impartially understood but through the medium of history, and sometimes of remote history. It really appears as if it were necessary, in a multitude of cases, that the rays of truth should pass through the prism of time before they can be so separated and arranged as to

impress an appropriate and faithful image on the field of vision. The eloquent and philosophical *Cicero* did not over rate the value of faithful history, when he said—"Not to know what happened before you were born, is to be always a child." But by a much higher authority it is enjoined—*Remember the days of old*; *consider the years of many generations; ask thy fathers, and they will shew thee, thy elders, and they will tell thee.** And in accordance with this divine injunction, it is worthy of notice, that, of all the inspired Scriptures, considerably more than one half is in the historical form.

"History," as one strongly expresses it, "is the memory of the human race. Now let any man reflect, for a moment, what would be his situation if he remembered nothing. Let him extend this reflection to his family, to his neighbors, to his nation, to his species. The result is frightful beyond the power of imagination to paint." I had almost said, the bliss of heaven would cease to be bliss if memory were destroyed.

Hence that ardent and inextinguishable thirst for historical information which ever has prevailed and ever will prevail in enlightened and elevated minds. And hence, too, taking advantage of this thirst, so natural and so prevalent, the wonderful popularity of that immense mass and variety of *fictitious history*, which forms one of the distinguishing features of the last century; and which has now reached an extent and diffusion truly alarming to the enlightened, and especially to the Christian philanthropist. The great evil of fictitious history is, that it stimulates unnaturally; and, under the guise of entertainment, imparts illusion, intoxication, and finally, (as in the case of physical intoxication) debility and disease. The person who, at any age, and especially in the morning of life, when the bodily constitut on is forming, instead of daily taking a proper quantity of wholesome food, should undertake to live habitually on confectionary, spices and ardent spirits, would undoubtedly be considered as acting an infatuated part. By taking this course, many a precious youth, naturally sound, athletic and promising, has been converted into a feeble and miserable valetudinarian, and been brought to a premature grave. In like manner, it is no less certain that the influence of fictitious history on the minds of those who are inordinately devoted to it, is deeply pernicious. It would, perhaps, be difficult to assign any single cause which has contributed so much to produce that lightness and frivolity which so remarkably characterize the literary taste of the day in which we live, as the unexampled multiplication, and the astonishing

* Deuteronomy, xxxi., 7.

popularity of this class of writings. They discourage the acquisition of solid learning; they fill the mind with vain, unnatural and delusive ideas; they deprave the moral taste; they are often framed in such a manner as to be systematic, and sometimes ingenious apologists for error and crime. They often exhibit virtue, and especially piety, as contemptible; and vice as attractive, honorable and triumphant. The omnipotence of Love over all obligations and all duties, is often zealously maintained; and the extravagance of criminal passion represented as the effect of amiable sensibility. Surely there is no risk of error in saying, that the habitual reader of such fiction is in a fair way to enervate his own mind, and to banish from it all masculine thinking, all correct sentiment, and all solid knowledge. A century, or even three quarters of a century ago, when you met with a diligent reader, an insatiable devourer of books, you might generally calculate on finding some robustness of intellect, or, at any rate, a large and valuable mass of information. Then the great standard masters of English literature were, as a matter of course, valued, studied, and made the basis of sentiment and diction among all the sober and reflecting, who laid any claim to literary character. Now, we have far more readers, and more incessant, unwearied readers, with far less of intellectual aliment and strength. Now we can shew thousands of men and women, young and old, who exhaust all the circulating libraries within their reach; who are, perhaps, seldom or never seen, out of company, but with a book in their hands; who, at the same time, if they have ever heard of such authors as *Bacon*, and *Shakspeare*, and *Milton*, and *Addison*, and *Pope*, and *Goldsmith*, and *Young*, and *Thompson*, and *Johnson*, and *Cowper*, have, perhaps, never read a page of any of their writings; and who have never, it may be, drawn from all the millions of pages which they have poured over, one solitary shred of valuable information; one sober dictate of practical wisdom; one solid attainment fitted to prepare them either for living or for dying; to act their part well in this world, or to get ready to enjoy that which is to come.

Now whatever has a tendency to break the charm of this love of fiction, and to give a taste for substantial, practical realities, cannot fail of doing good as far as it operates. We have associated and are come hither to promote the study of real history; the history of our own country, especially of our own State; to recommend an object of attention which cannot fail to exert a salutary influence on all, young and old, who engage in it; and which, while it benefits ourselves, like every other laudable pursuit, reflects an important benefit on the

community, which it is equally our privilege and our duty to serve. Let me assure my hearers, and especially the younger part of them, that if they were to devote an hundred years to the exhaustless stores of fictitious history, and should become perfect masters of this large department of English literature, they would, at the end of this long period, have made no attainment adapted to make them either wiser or happier. But every acquisition made in the knowledge of genuine history, is, in all cases, so much laid up for promoting the duties and enjoyments of life.

The plan of promoting any particular branch of knowledge by forming a permanent Society for its culture, was early adopted. In the reign of Charlemagne, in the eighth century, when the cause of liberal knowledge had a small and temporary revival, we read of a Society of learned men who associated under the patronage of that celebrated monarch, for the purpose of aiding each other in the pursuit of literature and science. The Society, however, was small and feeble, and, as might have been expected, accomplished little. Scarcely any thing more seems to have been attempted until eight centuries afterward, when some societies of this kind began to be formed in Italy. The first effective impulse for forming such Associations upon any thing like a useful plan, seems to have been given by the publication of the *New Atalantis* of Lord Chancellor *Bacon*, early in the 17th century. Since that time they have been multiplied to an extent which it would be both tedious and useless to attempt to enumerate in detail.

In forming the "New Jersey Historical Society," our movement has been late and tardy, far in the rear of several of our sister States. But I congratulate you, my respected Associates, that the movement has been made, and that it has commenced with so much promise of vigor and success. True, indeed, it has been delayed too long for him who now addresses you, who, in the weakness of declining age, can scarcely hope to be able to co-operate with his fellow-members in any other way than by his good wishes and his prayers. This, however, is a matter of such extremely small importance, that it would never have occurred to him as a proper subject of reference, did it not afford an opportunity of expressing the earnest and delightful hope, that, when those who have nearly finished their course, shall withdraw from the field of toil, many a youthful laborer, of robust body and mind, and patriotic heart will arise to take their places, and do more and better than we, their predecessors, have ever done.

Instead of selecting any particular point in the history of our

State, written or unwritten, on which to dilate, I shall rather employ the hour allotted to this exercise, in offering some counsels, or rather suggestions, which, if acted upon, would tend greatly to the promotion of the cause which we are associated to prosecute. And

I. Allow me to suggest, that, in each county of the State, some enlightened and devoted student of the antiquities of New Jersey, be stirred up to undertake to write THE HISTORY OF HIS OWN COUNTY in as much minute detail as his materials will enable him.

The doctrine of the *division of labor* is one of the most established and important principles for augmenting the *quantity*, as well as improving the *quality* of human productions, both intellectual and mechanical. The amazing benefits which it has accomplished in the manufacturing world, are familiar to us all. May it not be also made to a considerable degree, available in the department of literature? Many a man may be willing and competent to tell the story of his Town or County, who would shrink from a larger and more complex undertaking. His very familiarity with every hill, and valley, and stream, and edifice, public and private, together with all the popular traditions concerning every thing—all familiar to his mind as household words, would undoubtedly give him advantages in his investigations which an inhabitant of another district could not possess. Further; in such an undertaking, every neighbor may be made a coadjutor in the enterprize; and even the garrulity of age may be turned to valuable account. Nothing more is necessary to the happy accomplishment of such a contribution to the historical wealth of the State, than that there be *one mind* in the district supposed, alive to the importance of the object; ever wakeful to seize and appropriate every particle of information within reach, and to press every body into an aid in the service. Such a mind may accomplish wonders whenever it undertakes in good earnest to labor.

I speak of the history of particular portions of the State in detail. It is, no doubt, familiar to the minds of those who have paid any attention to the history of the State in which we live, that several of the districts which compose it received a *stamp* at their first settlement, which conferred upon them a *peculiar character*, the effects of which remain, in some measure, to the present day. These ought to be recognized and carefully studied: and as no man is qualified to write the life of another, who has not succeeded in entering deeply into the proper estimate of his spirit, his talents, his governing principles, and his sphere of action; so none is prepared to write the history of *East Jersey*, who has not learned fully to understand, and

justly to appreciate the character of the first settlers, their origin, their opinions, and the motives and means of their settlement.* In like manner, the history of *West Jersey* forms an aspect of a very different character for the portrait painter. In fact, if we had a faithful unvarnished history of half a dozen of the earliest designated and most important Counties of the State, we should be amply furnished with the raw materials for a perfect history of New Jersey. One of the venerable Vice Presidents of our Society has performed a service of this kind, for which, as a Jerseyman, as well as a member of this Association, I feel much his debtor.† If some like-minded individual in every County in the State could be prevailed upon to take in hand the history of his own district, with as much minuteness and extent as his materials would allow, the general historian would be furnished with ample materials for going to work without delay.

II. Another important enterprize in aid of our historical cause, which I would earnestly recommend, is, that every pastor of a church in our State, of every denomination, should forthwith engage in the task of writing the history of his own congregation, and as soon as it can be carefully and advisedly prepared, committing it to the press.

The history of the several religious Societies in any State, is, virtually, the history of that State. As any people are in regard to the church of God, so they will commonly be found to be in regard to intelligence, to literature, to secular order and improvement, and to social happiness. Of course, he who faithfully elucidates the rise, progress and condition of ecclesiastical matters in any community, can never fail to pour a flood of light on the great interests of knowledge, civilization, wealth, prosperity, and social strength and enjoyment in that community. Whether he intend it or not, if he be skilful and faithful, he will have accomplished all this. If, therefore, it were in my power to stir up every pastor in the United States to write the history of his own congregation, and either print it, or send it, for safe keeping, to some appropriate depository, I should consider myself as rendering an essential service to the history of the United States, and as conferring a great benefit on our common country. And if I could, by this discourse, reach the ears and the hearts of all the ministers of religion in New Jersey, and prevail upon each one

* Since the delivery of this Address the first volume of the Society's Collections has been published, containing "East Jersey under the Proprietary Governments," by William A. Whitehead, and "The Model of the Government of East New Jersey," by George Scot of Pitlochie, originally printed in 1685.

† "*An Historical Account of the first settlement of Salem, in West Jersey, by* John Fenwick, *Esquire, Chief Proprietor of the same, by* R. G. Johnson.

to engage in the proposed enterprise with zeal, and without the loss of an hour, I should feel as if the task of this day had not been in vain.

I say, without the loss of an hour; for every passing hour jeopards, if it do not destroy some precious document, the loss of which may essentially obscure truth, if it do not indirectly minister to error. That raging element, which pays no respect either to the policy of insurance, or to the claims of literature; or the silent and less terrific corrosions of time, are, every day, placing beyond the reach of the lover of history materials which, however important, can never be recovered.

Here, then, in this peculiar and appropriate manner, every pastor in the State may help our Society, and, in so doing, may help himself, and, it may be, help the cause of religion, to an extent which he may not be able now to appreciate. Let every one, then, in the sacred office immediately commence the work. His inquiries will tend to wake up his own mind, as well as the minds of those parishioners and neighbors whom he may engage as auxiliaries in the collection of materials. If any ask me for a sample of what is to be desired on this subject—I answer—Let every pastor do for his own church what has been so well done for the First Church of Elizabeth-Town, and we shall have no more to wish in regard to that point.*

III. Let me go one step further, and entreat some competent person, who feels a sufficient interest in the subject, to form and publish a complete history of every College, every Academy, every High School, in short, every established Literary Institution, for either males or females, within the limits of New Jersey. We are, perhaps, so familiar with many of these Institutions respectively, that we feel as if we knew every thing about them that is important or interesting. But we forget that our children know less than ourselves; that even now a thousand questions concerning them may be asked, which we ourselves may be wholly unable to answer; and that, in a little while, if we continue to neglect the history of these Institutions, the number of these unanswerable questions will greatly increase. There are points even in the history of the College in the immediate vicinity of which we are assembled, though a hundred years have not fully elapsed since it was founded, which it were greatly to be wished that our venerable Fathers had recorded with more distinctness, and transmitted to us with more satisfactory precision.

Few understand the real importance of these historical records but those who have had occasion to explore the recesses of some obscure cavern of antiquity. In such an investigation, how precious is every

*Notes, Historical, and Biographical, concerning Elizabeth-Town, &c. By Nicholas Murray, D.D. 1844. 12mo., pp. 166.

ray of light! how invaluable every ascertained date, or prominent fact, which either accident or design may have left on record! It were well if, in this respect, we could be induced to take counsel from the land of our Fathers. *There*, we know, that not only every county and every town, but every cathedral, almost every parish church, every college, every castle, every important school, and even every conspicuous ruin has been honored with its appropriate history, drawn up sometimes at great length, and with laborious accuracy, and often embellished with all the refined and splendid illustrations which the arts of painting and engraving can supply.

Happy would it be for the interests of liberal knowledge in our State, if every seminary of learning, every permanent public institution should find its appropriate and faithful historian, before its annals shall have passed beyond recovery. Let none say, of any public institution or place that it is too inconsiderable to employ the historian's pen.—When Romulus first established his little band of followers on the Palatine Hill, he probably never thought of recording the fact; nor did any of his posterity think of such a record for centuries afterward. But had they been able to look into futurity, how different would their estimate have been! How easy had it been to forestall all the doubt, speculation and controversy which, for more than twenty centuries have been wasted on the question concerning the foundation of the "Eternal City"!

There are few States in our Union the topical history of which is more closely interwoven with the story of our Revolutionary contest than that of New Jersey. The hills, the vallies, the towns, the public edifices, and even the otherwise obscure hamlets of a large part of our state, abound with memorials which bear a similar relation to the story of that great struggle by which the God of armies gave independence to our beloved country, that the shores of the Mediterranean do to the early history of the human race.

IV. There can be no doubt that the examination of our colonial Laws, and the early records of our colonial Courts, would furnish many facts deeply interesting to the students of the history of New Jersey.

We have heard often and much of the "Blue Laws" of Connecticut, and of the trial and "hanging of Witches" in Massachusetts. What disclosures a careful examination of our own early annals might make in these respects, I am not prepared to say; but I do say, that my early inquiries in another State, many years ago, satisfied me that some of the early colonial statutes of, at least *New York* and *Virginia*, were quite as intensely "blue" in some of their aspects as those of Connecticut, and that, with regard to trials and executions for

witchcraft, they were by no means confined to Massachusetts; to say nothing of the still more numerous and quite as tragic scenes connected with that alleged crime which took place in Old England, about the same time, as well as a little before, and in which so great and good a man as Lord Chief Justice Hale officially participated. The truth is, the more we become acquainted with the history of our own State, the less we shall be disposed to indulge either wonder or censure at the early history of our sister States. If this suggestion be worthy of regard, then every Attorney and Counsellor at Law in our State may help us essentially, if he be only imbued with the spirit of a zealous and vigilant antiquary. A spirit, by the way, the indulgence of which may prepare him, not only to be an efficient auxiliary in our Association, but also to be a more enlightened and a more able professional advocate as long as he lives. Let me now descend

V. Another step lower in detail, and advise every individual, and especially every young man who wishes and aims to be something among his fellow-men, to keep up, by a *faithful diary*, the *passing history of his own life*.

The keeping a *diary*, and, indeed, the whole business of *autobiography* in every form, may, by levity or vanity, be made superlatively ridiculous; or, by wisdom and fidelity be made to answer a most important purpose in forming the character, and regulating the life. The benefit which such a diary affords in after life, to him who keeps it, in the facts which it records; the dates which it fixes; and the numberless items of information which it secures for review, can be fully understood only by one who has made the experiment. And, what is worthy of notice, the more eminent and important the individual afterward becomes, the more precious to himself is such a record of his early life; and, of course, the more precious to those who survive him. In the course of a long life, I have known such diaries to settle many important historical questions; to terminate perplexing controversies; to prevent law suits; and to convey and perpetuate an amount of information which may be of inestimable value to individuals, to families, and, in some cases, to the whole community.

Nor is this all: the very keeping of such a diary is adapted to exert a salutary influence on the mind of him who keeps it. He who daily calls himself to an account for the manner in which he spends the day; who makes a careful record of all its employments; and who is constrained, for this purpose, often to "consider his ways," to deal much in self-inspection, and self-examination, and to ponder on what he has done, and is still called to do—cannot fail of being profited by such a task. If nobody else should ever derive benefit from his diary, he will,

assuredly, be himself a gainer by it. He who faithfully keeps such a "day book" of his life, cannot be a frivolous or disorderly person. In spite, I had almost said, of himself, he must lead a life, in some measure, systematic and regular. I do not assert that the experience of others has been in no case different; but I have never personally known any one who faithfully and constantly kept a daily record of his life, who was not a sober liver, an honored citizen, and a public benefactor.—We are told, indeed, that Lord *Byron*, with all his eccentricity and profligacy, constantly kept a diary. But the moral as well as the intellectual anomalies of that man's character were so enormous, nay so perfectfully monstrous, that the usual estimates of human nature are found utterly at fault when his career comes into view.

I speak in the presence of a large body of young men, enjoying the advantages of the best mental culture. I will indulge the hope that a large portion of them are governed by a spirit of elevated emulation, who "seek," as Lord Chancellor Bacon expresses it, "to be eminent among able men." This, Bacon pronounces to be "a great task; a task which cannot be rightly pursued, without, in itself, conferring a public benefit." To every young man fired with any measure of this noble ambition, I would say, Commence from this hour to keep a faithful record of your daily employments. You cannot anticipate the amount of its utility, and the higher you may rise hereafter in honor and usefulness, the more precious will this record be found.—With regard to *others*, in such a body of young men, (I hope it is a small proportion of their number)—who, as the same illustrious writer expresses it,—aim at nothing but to be "a figure among cyphers."—What are they but a blot on all honorable reputation,—an incubus on their country's honor?

You will not, of course, consider me as advising EVERY young man, without discrimination, to record his daily doings. By no means. For the mere *fruges consumere nati*—who love neither knowledge, nor any thing else that is good—for *them* to attempt to keep an honest journal of their lives, would be a mockery of good sense, not worth the ink and paper employed in its construction, and, if faithful, capable only of recording their own shame.

Fancy to yourselves for a moment, a specimen of the contents of a diary kept by *such* a student. Think of the following as a quotation from it. "Had a little conflict to-day with the College authority. Was frowned upon and reproved by the President for using disrespectful language and conduct in the class. Mem. I must take the first opportunity to insult the President, and to shew him that I consider such conduct on his part as not to be borne by a young man of

spirit." Or again, suppose we imagine such an entry as this—"Have been for sometime more and more displeased with the College, and my connection with it. The Faculty are so tenacious in insisting on diligent study and good order,—for neither of which I have any taste, that I could not any longer endure it. Besides, those vulgar fellows called *creditors*, have been, for a number of weeks past, so incessantly following me with their duns—conduct which has always appeared to me a thing of exceedingly bad taste,—that I have had no peace of mind for weeks. I, therefore, took 'French leave' of the Institution this morning, before day light, and happily escaped Faculty, Creditors and all; and now feel myself an honorable freeman." I ask again, can we imagine a diary, kept by a student in this or any other College, to furnish such an extract as that which you have heard? Never! Never! Why? Because no one who really kept such a record, ever did such things.

Do you wonder, then, my respected Associates, that I earnestly recommend to every man who has a spark of noble emulation burning in his bosom, and especially to every young man pursuing a liberal education, with a view to rising in the world, to keep a daily faithful record of his employments, his attainments, and his plans and habits of living. I should be at a loss to mention any thing, short of real Religion, more likely to fix the attention; to generate habits of industry and order; to inspire a sense of responsibility; and thus to prepare for acting a useful part on the great theatre of life.

From all that has been said, I trust it will appear, that it is in the power of every class, and of all ages of our fellow citizens to help us in the great cause for which we are banded together. Not only those who occupy public stations, and who are accustomed to act for the community as well as for themselves; not only the aged, many of whom are laden with the treasures of tradition; but every farmer, every merchant, every mechanic, every minister of the gospel, every teacher of youth, nay, every youth himself who desires to cherish a taste for liberal knowledge, and for elevated action, may yield solid aid in the cause in which we are engaged; and, in so doing, they will never fail to help themselves. But it is to be deplored that, although the field is so widely extended, so endlessly diversified, and so plainly open for laborers, so few are disposed to enter it, and partake in gathering the harvest, "*Manus desunt poscentibus arvis.*" Ours will be the task to inform all around us *how* they may help, and to *excite* them to labor. Cannot the Executive Committee, as one means of giving impulse to our machinery, engage, in each County in the State, an enlightened, public spirited individual, who would take pleasure in becoming a

centre of influence, and of deposite for our Society, who, as he moved about among his neighbors, would delight in giving to every one with whom he met, an impulse, a lesson, and a task ; and who would take care to return from every excursion, whether of business or of pleasure, laden with some memorials of the olden time.

To these suggestions I beg permission to add some remarks on two points which appear to me to be worthy of notice, and of no little practical importance, in entering on our labors as a Historical Society.

I. The first is, that we *guard with sacred care against suffering our Institution to be pressed into the service of party politics.* The spirit of conflict between political parties is one of the most reckless, blinding, unrelenting, all-grasping, and all-devouring spirits that ever agitated the human mind. There is nothing too sacred to be perverted by this spirit, and made subservient to its most nefarious projects. Now if there be any human association which ought, with scrupulous care, to hold itself aloof from the influence of this spirit, it is that which is here assembled. Professing to be associated for the purpose of collecting and recording FACTS—SIMPLE FACTS—whatever may be their import, and on whomsoever they may bear—how incongruous, nay, how dishonest, for such an Association to lend itself to the prejudices, the sinister purposes, and the violence of political partizans, whose very element it is to make truth subservient to the honor of favorite names, and to the schemes of lawless ambition !

The spirit of the *Crusades,* which pervaded and convulsed Europe, in the eleventh and following centuries, and which drained Western Christendom of so many millions of her population and her treasures, was a tremendous spirit. It was blind, fierce, and utterly fanatical ; but it was *honest.* I speak now of the *earlier stages* of that great and wide-spread Mania. It was *honest,* that is, the great mass of the leaders and the led really meant what they said. I wish it were possible, with truth, to say the same of the genuine spirit of political party, especially in its more concentrated and malignant forms. In its warfare against truth—simple, pure truth—it is really an awful spirit. Now the discovery and establishment of simple, unadulterated truth is the great object of our association. With *us* every fact and every character should be examined and recorded with the rigid conscientiousness of MEN ON OATH. Be not over confident, my respected Associates, that you will never be importuned to depart from this principle : but I would deliberately say, rather DISBAND, than yield to an influence so utterly subversive of the very first principles of your organization.

II. The second caution to which I beg leave to call your attention, is, that, in reading modern historians, in the English language, especially those prepared for popular use, in our own country, it is important to be on our guard against the mistakes and the confusion arising from the want of distinction between the *old and new style in Chronology.*

It is well known that *Julius Cæsar*, a few years before the incarnation of Christ, finding the Roman Calendar in a state of deplorable disorder, assembled a number of learned men at Rome, who, after long and careful deliberation on the subject, applied a correction which was deemed sufficiently accurate to assume a systematic character. They made the year to consist of 365 days and 6 hours. This is between 11 and 12 minutes more than the true solar year; so that, under the operation of this system, in 130 years, a full day accumulated above the accurate estimate. The consequence was, that, in the latter part of the sixteenth century, it was found that the Calendar had gotten wrong by the accumulation of 10 days. To rectify this disorder, the Roman Pontiff adopted similar means to those to which Julius Cæsar had resorted sixteen centuries before. He collected a number of learned men in his Capital, and, by their counsel, framed a plan for disposing of the supernumerary days which had already accumulated, and to prevent, by a judicious interposition of leap years, any such accumulation in future.* The Calendar, thus corrected, was called the *new style*, and is that system of Chronology by which we are now governed. This new mode of reckoning commenced in Rome, as is generally known, in 1582. It went into operation in some of the Roman Catholic States immediately, and in all of them without the loss of much time. The Protestant States were slow in receiving it; nor were they simultaneous in adopting it. Great Britain did not recognize it as regulating her Calendar until 1752; that is, *one hundred and seventy years* after its original construction. This, of course, led to a very serious discrepance, during the greater part of two centuries, between the system of dating on the part of British and American writers, and those who were subject to the Roman Catholic States of Europe. It will scarcely be believed, unless by one whose attention has been particularly drawn to the

* It must not be supposed that the Reformation of the Calender in the time of Pope Gregory, assumed and adopted the *precise* arrangement which obtained in the time of Julius Cæsar. The truth is, that, while the general principles of the Cæsarian plan of correction were adopted, it was determined, for ecclesiastical reasons, that the Equinox should be restored to the same day of the month of March on which it fell at the *Council of Nice.* Had the correction in 1582 been made with strict reference to the former system, the supernumerary days thrown away must have amounted to at least *twelve*, instead of *ten*, as the slightest computation will demonstrate.

subject, what a wonderful amount of *anachronism* in the pages of some of our most popular, and indeed excellent historical writers, has grown out of this diversity of chronological reckoning. Sometimes in the same extended narrative; on the same page; nay, within half a dozen lines of each other, we find them, in some dates of the same story, following the French, Spanish and Portuguese writers, all of whom adopted the new style, subsequently to 1582; and, in other dates, following the British authorities, who, up to 1752, were always governed by the old style; or the dates of the Protestants of Germany, Denmark, &c., who adopted the *new style* at different periods. And, in some cases, these are so strangely mixed up together, as very seriously to mislead all but the most careful readers, and, indeed, even these readers have rarely at hand the means of preventing their being misled, and of conducting them to accurate results. This difference of reckoning is never less than ten or eleven days, which, in many cases of controverted chronology, may be highly important. But in some cases, for reasons which I will not now stop to explain, it may import a difference of more than a year, which may lead to error not a little mischievous, as well as perplexing. It ought to be borne in mind that these discrepances in *dates* have crept into the works of some of our best historians. They are to be found in the work of the faithful and laborious *Smith*, the respected historian of our own State. They are to be found in some of the best manuals prepared for our Academies and Schools: and, indeed, it is no easy matter either to detect or avoid them, without a degree both of skill and vigilance in Chronology which is seldom possessed.

Such, my respected Associates, is the great field in which we are called to labor, and in which it will be our policy, as well as our duty to engage as many co-workers as we can find or make. But while we strive to engage the co-operation of as many as possible, let each one labor as if all depended on himself. In every efficient and useful Association with which it has been my privilege to be connected, in the course of a long life, the mass of the work has been done by a few men, who had both a taste and a zeal for labor. Let each of us aim to be *such* a member of this body—ever at work—ever stimulating others to work,—but resolving that whatever else may fail, the work, by Divine help, shall not cease, but go on. One of the most honorable characteristics of a genuine Patriot, and especially of a Christian Patriot, is, that he is a WORKING MAN—ever planning and laboring for the enlargement of the field of knowledge, and ever willing to exert himself and make sacrifices for promoting the improvement and happiness of his fellow men.